

## Comparative literary pedagogy: analyzing the presence of world literature in Azerbaijani school textbooks

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### Abstract

This article analyzes the role and presence of world literature in Azerbaijani school textbooks through a comparative literary-pedagogical approach. Emphasizing the need for curriculum reform in light of global educational integration, it advocates for the simultaneous teaching of canonical world texts and national classics. The inclusion of literary masterpieces such as Homer's *Iliad* and *Odyssey*, the *Epic of Gilgamesh*, European medieval legends, and works by Hugo, Balzac, Hemingway, Saint-Exupéry, and Verne, alongside Azerbaijani texts like *Kitabi-Dede Gorgud*, *Koroglu*, and the works of Nizami, Nasimi, Fuzuli, and others, offers students broader cultural literacy and deeper humanistic values. Through comparative reading, students develop global perspectives, intercultural empathy, and aesthetic sensitivity. The article also draws on global pedagogical

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scholarship and national curriculum frameworks, supporting the thesis that world literature, when integrated meaningfully with Azerbaijani literature, fosters critical thinking, moral development, and cultural tolerance.

Keywords: world literature, Azerbaijani textbooks, comparative pedagogy, literary integration, global education

### Introduction

Contemporary subject curricula must integrate new educational approaches and respond to emerging global challenges to ensure the holistic development of the learner. Schools today are not solely academic institutions but also serve a broader mission: to prepare the younger generation for integration into a modern, civil society and to nurture a planetary worldview. At the heart of curriculum reforms lies the student—not only as a recipient of knowledge, but as a developing moral and psychological individual who must acquire the skills, values and dispositions needed to thrive in a globalized world (Schweisfurth, M. (2025).

In this context, the role of subject teachers, especially in secondary education, extends beyond knowledge transmission. They are tasked with cultivating students' national identity while shaping them into well-rounded and socially responsible individuals. The widespread discussion of new teaching technologies and innovative pedagogical approaches in educational theory today reflects this broader objective (Russell, B. (1962). Teachers in general secondary schools must recognize these contemporary demands and enrich their lessons using updated methodologies and instructional tools that align with the goals of modern education (Aslanov, 2011).

Teachers must recognize that the content and educational impact of literature lessons are fundamentally shaped by the selection of literary texts. Each chosen work reflects distinct life experiences and diverse struggles, providing students with a range of perspectives on human existence. Consequently, textbook authors bear a significant responsibility: they must ensure that the selected texts resonate with students' developmental stages, emotional and psychological maturity, and lived experiences. This alignment allows teachers to build a structured, meaningful and reflective educational process centered on those works.

As Aslanov (2011) emphasizes the deep study of literature, its connection to global pedagogical innovations, the goal of teaching students how to learn, and the nurturing of learners capable of gathering information and justifying their ideas all point to new methodological challenges in literature education. These challenges call for rigorous academic research and the adoption of emerging technologies and ideas that enhance the teaching and learning of literature.

### Legal Foundations and Humanistic Goals of Literary Education in Azerbaijan

The modern Azerbaijani school system operates within a secular and well-regulated legal framework that governs both the administration and the content of education. This regulatory foundation necessitates the implementation of rigorous teaching standards and educational practices. Upon reviewing the national legal and policy documents, it becomes evident that the Azerbaijani educational system is designed to cultivate individuals who are intellectually capable, literate, humanistic, and respectful of both national culture and global literary heritage.

A close analysis of the state education standards reveals that students are expected to master core topics in the humanities at a high level (Lucy Atkinson & Elizabeth King. (2023). Literature plays a central role in this process by fostering an aesthetic perception of the world and by promoting the realization of ethical and moral ideals through meaningful narratives (Michele Schweisfurth. (2025). World literature, in particular, has historically conveyed values of compassion, dignity and respect for humanity (Anne Herrmann-Israel & Michael Byram. (2025).

From the early stages of the Azerbaijani educational system, educators, intellectuals and writers have emphasized the importance of translating and teaching world literature. Their efforts have not only introduced students to global literary treasures but have also reinforced the idea that engagement with world literature is essential to the intellectual and moral development of youth in Azerbaijan.

The aforementioned considerations underscore the continuing necessity of integrating world literature into school curricula in Azerbaijan. One of the most effective approaches in this integration is the parallel teaching of world literature alongside national literary works. When masterpieces such as *Kitabi-Dede Gorgud* and the works of classical Azerbaijani writers such as Nizami Ganjavi, Imadaddin Nasimi, Muhammad Fuzuli, Molla Panah Vagif, Mirza Fatali Akhundzade, Najaf bey Vazirov, Jalil Mammadguluzade, Samad Vurgun, Anar and others are presented in conjunction with world literary texts that share similar themes or typological elements, the quality of literary education is notably enhanced (Asadov, 2017).

This pedagogical principle—teaching universal themes through culturally rooted literary texts—is not unique to Azerbaijan. It has long been a topic of scholarly debate and practical experimentation in international educational discourse. Prominent Turkish scholars such as Mahmut Adem, Rüştü Yüce, Akşit Çoktürk, Necla Aytür, Rauf Nasuhoğlu, Veysel Sönmez, and Cahit Kavcar, as well as Western thinkers like Theodor W. Adorno, Karl Engler, Klaus Friedemann, and Peter Hartman, and leading Russian scholars including A. Anikst, S. Artamonov, N. Balashov, Mikhail Bakhtin, V. Bakhmutsky, P. Berkov, V. Vanslov, V. Vakhrushev, Z. Grazhdanskaya, V. Zhirmunsky, N. Konrad,

V. Lukov, N. Mikhalskaya, I. Neupokoeva, A. Nikolyukina, G. Pospelova, B. Purisheva, R. Samarin, G. Khrapovitskaya, I. Chernyaeva, and I. Shaitanova have offered in-depth insights and recommendations on this subject, analyzing it within the frameworks of their respective national educational systems.

These comparative perspectives affirm that connecting world literature to local cultural heritage through structured pedagogical strategies enriches students' cognitive and emotional engagement with texts and reinforces cross-cultural understanding (Anne Herrmann-Israel & Michael Byram. (2025).

In the late 20th century renowned Russian scholar Vladimir Vernadsky emphasized the growing importance of adopting a “planetary” worldview—a perspective that transcends narrow local boundaries and embraces universal principles of human coexistence. He argued that fostering such a mindset is increasingly essential in relation to humanity’s perception of the world and our role as inhabitants of planet Earth. In his reflections Vernadsky advocated for the inclusion of exemplary works of world literature in secondary education as a necessary component of cultivating this broader, globally conscious outlook (Vernadsky, 1975).

In today's rapidly globalizing world the need for such an educational philosophy has become even more urgent. We are now witnessing the formation of a unified moral and cultural space across the globe. No state or culture can be fully understood or sustained in isolation from others. Globalization manifests most prominently in education and culture, where shared values and common challenges require cooperative understanding and mutual engagement (Anne Herrmann-Israel & Michael Byram. (2025).

However, global integration also brings individual and systemic challenges—ecological crises, socio-political tensions, humanitarian concerns and cultural dilemmas—that the current generation of students will be called upon to address. It is therefore critical that schools actively nurture global awareness, fostering an enduring curiosity about other nations’ cultures, artistic achievements and educational successes. Literature as a vehicle of collective human wisdom, offers a powerful means to cultivate this perspective in young minds (Asadov, 2021).

#### Integrating Comparative World Literature in the Modern Classroom

The teaching of literature in modern schools is a complex and multidimensional process. Yet its core objective remains clear and compelling: to guide students toward an emotional and comprehensive understanding of the world's literary and cultural heritage. Literature classes should equip learners with the ability to navigate the multitude of literary movements and ideologies they

encounter today without losing direction. More importantly, such instruction must contribute to the formation of a humanistic worldview and the internalization of ethical ideals.

As Hüseyinoglu (2009) asserts, literature education supports students in comprehending the intricate social processes that shape real life. It enables them to respond thoughtfully and decisively to complex situations and cultivates independent, creative thinking as a fundamental cognitive skill.

Improving the teaching of literature in secondary schools, therefore, requires the adoption of innovative pedagogical approaches. Today's students are exposed to an overwhelming volume of information related to science, culture, and social relations. They must not only absorb but also systematize this information effectively. Without a solid understanding of the connections between Azerbaijani and world literature—and without a grasp of the scale and limits of our literary and aesthetic thought—students cannot develop a complete picture of global literary processes.

One viable solution lies in the intentional inclusion of world literature during literature lessons. According to Asadov (2022), teachers can achieve this without increasing class hours by utilizing curriculum allowances or incorporating extracurricular activities such as optional courses or faculty-led seminars. During these sessions, selected world literature texts should be studied alongside Azerbaijani works to facilitate comparative analysis. Particular attention should be paid to identifying intertextual parallels and thematic similarities. This method reveals the broader tendencies and challenges of the literary process and reinforces the pedagogical necessity and relevance of comparative study.

Another critical factor in shaping students' character is their exposure to diverse literary, historical, and cultural contexts. Without engagement with literary works grounded in different aesthetic traditions and intellectual environments, it is unlikely that students can internalize values such as humanism and cultural tolerance. Yet these very values are explicitly emphasized in national education standards, which call for the integration of both national and universal principles in the formation of the modern learner.

In this context, the parallel teaching of world and Azerbaijani literature becomes not only beneficial but essential. When delivered effectively, such instruction cultivates students' appreciation for cultural diversity and their ability to approach global literary traditions with respect and curiosity. This, in turn, nurtures an understanding of the interconnectedness of the world's literary processes and reinforces the idea of literature as a unified yet diverse human endeavor.

Moreover, this comparative approach creates opportunities to identify deep typological and thematic links between Azerbaijani and world literature, paving the way for the development of what Vernadsky termed a "planetary consciousness." It allows students to recognize themselves as

part of a larger intellectual and moral community, connected through the universal language of literature (Asadov, 2023).

Beginning in primary education and continuing through to the end of secondary school the structured inclusion of integrative literature courses based on selected textbook materials can play a significant role in addressing many educational challenges. The idea of integration—particularly between Azerbaijani and world literature—is gaining increasing traction thanks to advancements in comparative teaching methodologies. Establishing multifaceted, dialectical connections between literature, other forms of artistic expression, and social practices allows educators to enrich instruction with innovative pedagogical solutions.

As Aslanov (2011) highlights, literature lessons in the 21st century must be designed with global consciousness in mind. This means viewing students as individuals with unique cognitive capacities, cultivating not only their memory but also their ability to reason critically and independently—an approach aligned with Vygotsky’s sociocultural theory of learning. Such pedagogy emphasizes not only the retention of knowledge but also the intellectual development necessary for lifelong learning and ethical decision-making.

The most profound benefit of teaching world literature lies in its capacity to offer students a comprehensive vision of global literary processes. Exposure to world classics encourages the development of humanistic consciousness, nurtures values-based behavior, and refines students’ aesthetic sensibilities. When these texts are analyzed through historical lenses and in relation to shared aesthetic principles, students are empowered to internalize ethical ideals and to approach the world through a more compassionate, informed, and culturally sensitive perspective.

One of the earliest and most systematic researchers on the teaching of literature in Azerbaijan, A. Qarabagly, emphasized that literature courses possess exceptional potential to shape students’ personalities, moral worldview, and aesthetic judgment. According to him, “Literature lessons should be approached as lessons in life and ethics—as a unique form of cognitive engagement. When students comprehend and evaluate the complex events and real-life experiences depicted in literary works, they gradually adopt an active and principled stance in life” (Qarabagly, 1968).

These foundational ideas frame the essential pedagogical stance educators must take toward literature instruction. Literature is not simply a subject—it is a form of moral communication. As Qarabagly also noted, a student who reads a refined literary text, reflects on the ethical and aesthetic questions it raises, and empathizes with the fate of its characters becomes a participant in a dialogue with the author. Through this interaction, the student is morally and intellectually enriched, gaining the capacity to evaluate their own actions and behaviors within an aesthetic and ethical framework.

In this light, it becomes especially important to expose students not only to national literary works but also to selected texts from world literature. At every stage in the evolution of society, science, and culture, new responsibilities emerge in the education and upbringing of young generations. These responsibilities are reflected in the design, methodology, and theoretical foundations of the lesson as the main form of instructional delivery (Hasanli, 2016). Accordingly, the selected literary texts in school programs must be capable of preparing students for the challenges of an increasingly globalized and rapidly changing world. They must not only be artistically rich but also convey high moral ideals.

This aligns with the view of the British philosopher, mathematician, and Nobel laureate in literature, Bertrand Russell, who wrote: “Education has two great aims: on the one hand, to develop intelligence; and on the other, to produce citizens” (Russell, 1962). This dual aim must be considered when selecting world literature texts for school curricula, as the goal is to shape thoughtful, capable, and socially responsible individuals.

The intellectual legacy of translation and comparative literary thinking in Azerbaijani culture

Throughout the history of Azerbaijani philology and the humanities, national intellectuals have consistently emphasized the importance of exposing students and the broader public not only to native literary heritage but also to selected masterpieces of world literature translated into Azerbaijani. This commitment to literary exchange has long been considered a foundational principle of enlightenment, progress, and educational development.

A notable example of this tradition is found in the first issue of *Füyuzat*, one of the most influential literary and scientific journals in early 20th-century Azerbaijan. The issue featured a translated excerpt from Goethe’s *Faust* by Dr. Ali Huseyn, as well as an essay titled “What is Tolstoyism?” by Ali bey Huseynzade. These contributions reflect a deep-rooted concern among Azerbaijani intellectuals regarding the inclusion of world literature in public discourse and school curricula (*Füyuzat*, No. 1, 1906).

Even at the dawn of systematic translation initiatives in the early 20th century, the cultural and pedagogical significance of integrating world literature into the national literary canon was already recognized. In today’s context, the parallel teaching of world and Azerbaijani literature continues to offer a transformative opportunity to foster students’ personal development, broaden their intellectual horizons, and cultivate a planetary mindset. When students are guided to analyze the content and ideas embedded in literary works—beyond mere surface comprehension—they not only improve their aesthetic appreciation but also develop logical reasoning and critical thinking skills.

As Aslanov (2011) argues, literature is a “key to morality, a vehicle for resolving social conflict through artistic means.” Understanding its essence requires intellectual effort and moral sensitivity. The student-reader is encouraged to explore how literary themes resonate with real-life experiences, evaluate the intentions behind characters' actions, and reflect on the author's moral perspective. Active learning methods—such as brainstorming and interactive discussion—play a critical role in helping students navigate these complex intellectual tasks.

When students in Azerbaijani general education schools study world literature alongside national literary works, they gain the opportunity to conduct comparative analyses of themes, structures, and values. This parallel exposure allows them to recognize plot similarities and thematic affinities, fostering greater respect for Azerbaijani literature and its embodiment of national thought and cultural identity (Asadov, 2022). As students begin to perceive their own literary heritage as equal in depth and quality to that of the world's most advanced literary traditions, they are more likely to value and internalize their national identity.

This approach supports the broader educational standards set forth by the national curriculum, which emphasizes the integration of both national and universal values. It also helps students understand that many of the core ideas explored in Azerbaijani literature—such as justice, identity, morality, and resistance—are shared across global literary traditions. The influence between Azerbaijani and world literature is mutual. While Azerbaijani writers have drawn inspiration from global currents, Azerbaijani literature has also influenced international literary movements when conditions allowed.

This reciprocal relationship has been explored in various scholarly studies. For example, Azerbaijani scholar M. Babayev has conducted a comparative study of John Steinbeck's works in relation to Azerbaijani literature, observing that globalization has accelerated cross-cultural exchange in political, economic, and cultural domains. This, in turn, has contributed to the emergence of what he terms “planetary consciousness” (Babayev, 2009, p. 7).

Babayev also produced a rigorous, evidence-based monograph examining the influence of Nasimi's Sufi poetry on American Transcendentalist writers. He notes that the use of poetry as a medium for expressing Sufi philosophy was a common experiential form for American Transcendentalists. Their poetic publications served as a literary protest against orthodox Calvinism and materialism in 19th-century America (Babayev, 2009, p. 17). These findings not only validate the global relevance of Azerbaijani philosophical and poetic traditions but also demonstrate how comparative literary study can deepen students' understanding of both local and global human experience.



Through comparative literary analysis, students come to recognize that the universal, humanist ideals expressed in the works of Nasimi are not limited to Azerbaijani literary thought or Eastern philosophical traditions. Rather, these values are deeply aligned with the core principles of Western literature. By studying such parallels, students gain the capacity to interpret the content of literary texts more deeply, thereby enhancing their analytical and critical thinking abilities. In this respect, the ultimate beneficiary is Azerbaijani education itself, as students become more intellectually engaged and globally literate.

Similarly, when ancient Azerbaijani literature is taught—particularly texts such as the *Avesta*—teachers can highlight the global dissemination of its core ideas. Comparative discussions can be facilitated between *Avesta* and Ancient Greek civilization, demonstrating the universality of certain ethical and spiritual concepts. This type of integrative approach reinforces the idea that literature across cultures often grapples with shared existential and philosophical questions.

Another powerful comparison can be made between Homer's *Iliad* and *Odyssey* and Azerbaijani epics such as *Kitabi-Dede Qorqud* and *Koroglu*. By examining the content, form, and narrative structure of these works, students can explore themes such as heroism, fate, community, and justice. For instance, character traits associated with legendary figures in the Trojan War can be studied alongside heroes from Turkic oral traditions. These analyses reveal rich and substantive parallels that help students appreciate both the uniqueness and interconnectedness of global literary traditions.

Ultimately, such comparative studies foster a more nuanced and profound engagement with literature, supporting the development of well-rounded, culturally aware, and ethically grounded learners.

When teaching the works of prominent Azerbaijani authors such as Khagani, Nizami Ganjavi, Nasimi, Burhaneddin, Fuzuli, Akhundzade, Bakikhanov, Vazirov, Mammadguluzade, Chamanzaminli, Javid, Anar, and Elchin, educators can draw parallels with world literature without increasing the academic load or disrupting curriculum structure. These comparisons can be made seamlessly within the existing instructional framework.

It is also important to note that Azerbaijan's cultural and historical interactions with other nations differ significantly from conventional models of intercultural exchange. From a geographic and cultural perspective, Azerbaijan and the United States are separated by vast distances, and unlike Japanese, Chinese, Russian, or African diasporas, Azerbaijanis have not migrated to the U.S. on a large scale. Nevertheless, knowledge about American literature and its authors has long been present in Azerbaijani literary discourse and among local readers.

At the same time, Azerbaijani literary works have been translated into English and introduced to American readers through various publications. In this regard, the term “mutual enrichment” aptly describes Azerbaijani-American literary relations—a relationship that is not theoretical but substantiated by historical facts. Just as American literature has been translated, published, and studied in Azerbaijan, Azerbaijani literature, particularly classical works and folklore, has been translated into English and circulated across Western countries, including the United States.

According to Hasanova (2013), the translation and dissemination of Azerbaijani literary texts in English spans approximately two centuries. This long-standing exchange underscores the cultural value and universal appeal of Azerbaijani literary heritage and contributes to the global literary dialogue.

#### A case of literary reciprocity: Koroghlu’s influence on American poetics

Through the guided instruction of both American and world literature, students in Azerbaijani schools will come to understand the dynamic literary relationships that exist between Azerbaijani and American traditions. Within the scope of comparative literature courses—facilitated by curriculum resources and teacher expertise—students will recognize the strength and sophistication of their national literature. They will learn that the exchange is not one-sided; while American literature has indeed influenced Azerbaijani writers, Azerbaijani literary heritage has also found its way into American cultural consciousness, resulting in what scholars describe as mutual literary enrichment.

One notable example of this exchange dates back to the second half of the 19th century. It involves American poet, translator, and Harvard professor Henry Wadsworth Longfellow (1807–1882), who was deeply inspired by the legendary Azerbaijani folk hero Koroghlu. Moved by Koroghlu’s valor and defiance, Longfellow composed a lengthy poem titled *Rovshan Bey: The Mounting of Koroghlu*, celebrating courage, intellect, and heroism. Longfellow, a prominent figure in American literary circles, was renowned for exploring the folklore of diverse ethnic communities in the United States and abroad.

Koroghlu’s tale first entered Western scholarly and literary spheres thanks to Alexander Khodzko, a prominent Orientalist who, in 1832, transcribed the oral epic and later donated the manuscript to the National Library of Paris. Khodzko then translated the epic into English and published it in London in 1842 with an extensive introduction. It was this publication that captivated Longfellow, who drew inspiration from Koroghlu’s bold character, cultural specificity, and narrative style to compose his own literary tribute.

In *Rovshan Bey: The Mounting of Koroghlu*, Longfellow praises the synergy of wisdom and physical strength, illustrating the traditional notion that “a horse is the warrior’s backbone.” His poem pays homage not only to the bravery and resilience of the epic hero but also to the oral storytelling traditions of the Azerbaijani people. This episode stands as a powerful testament to the global reach and literary potency of Azerbaijani folklore.

Such historical moments provide rich material for classroom discussion and analysis. They allow students to understand how literary influence can flow in multiple directions, and how their national literary identity has contributed meaningfully to global narratives.

According to Azerbaijani researcher A. Rustamli, a detailed comparison between the Paris manuscript of the *Koroghlu* epic and Longfellow’s poem *Rovshan Bey: The Mounting of Koroghlu* provides strong evidence that the American poet was deeply inspired by the Azerbaijani legend. Rustamli writes that Longfellow not only versified events from the epic’s “Third Council” chapter but also incorporated stylistic elements from Azerbaijani oral poetry, including the use of the traditional refrain “hey” in his composition (Rustamli, 2011, p. 119).

Longfellow, best known for his epic poem *The Song of Hiawatha*—based on Native American folklore—was clearly captivated by the poetic and ideological depth of *Koroghlu*. His adaptation of the Azerbaijani epic into high lyrical verse demonstrates the global literary significance of Azerbaijan’s oral tradition. This cultural exchange can be seen as a reflection of the richness, symbolic power, and narrative artistry of Azerbaijani literature.

By examining such literary parallels, students can gain insight into the thematic and structural similarities shared between Azerbaijani and Western literary traditions. They also begin to understand that Azerbaijani literature is not isolated but rather forms an integral part of world literary history.

Over time, many of Azerbaijan’s most treasured literary works have been translated into multiple world languages. This has helped shape global perceptions of Azerbaijani culture, literary aesthetics, and philosophical thought. Authors such as Nizami Ganjavi, Fuzuli, Burhaneddin, Vazeh, Akhundzade, Mammadguluzade, Javid, Gurban Said, Samad Vurgun, Mir Jalal, Bakhtiyar Vahabzade, and Chingiz Abdullayev have all made significant contributions to world literature. Their works have not only been translated and published internationally but have also attracted scholarly attention and critical acclaim.

Empirical observations: evaluating comparative literature instruction in Azerbaijani schools

In support of the theoretical arguments presented classroom observations were conducted in three different general education schools in Azerbaijan to assess the implementation of world

literature instruction in practice. The analysis focused on the extent to which comparative teaching methods—where world literary texts are studied alongside Azerbaijani classics—are employed in lessons. The findings revealed that in classrooms where a comparative pedagogical approach was systematically applied, students demonstrated higher levels of literary engagement, critical thinking, and intercultural understanding compared to those where literature was taught in isolation. This confirms that comparative literary instruction not only enriches students' content knowledge but also enhances their ability to draw connections across cultural and historical contexts.

These observations provide preliminary empirical support for the article's central claim: that comparative teaching of world and national literature is more effective than teaching literature from a single cultural tradition. The data suggest that integrating globally recognized works with local texts fosters more dynamic classroom discussions, deeper literary interpretation, and stronger personal reflection among students.

#### Globalization and the expanding reach of Azerbaijani literary dialogue

Today, both the classical and contemporary branches of Azerbaijani literature are being translated into many world languages. Works by Azerbaijani poets and writers are published in large print runs abroad, increasingly reaching broad international audiences. Most notably, many of these works are published not only in widely spoken global languages—particularly English—but also by foreign publishers, reflecting growing global interest and demand. This expansion is a direct result of Azerbaijani literature's commitment to universal values, its high artistic quality, and its thematic and ideological richness.

Simultaneously, valuable works of world literature are being translated into Azerbaijani. These translations allow Azerbaijani readers, scholars, and literary practitioners to engage with diverse cultural perspectives and gain access to global literary traditions. In the current age—characterized by rapid technological development, strengthened international political and economic ties, and more robust democratic institutions—literary exchanges are also evolving at an unprecedented pace.

Azerbaijani literary studies and literary scholarship more broadly, now maintain direct and meaningful connections with international literary criticism. This is facilitated not only by the contributions of Azerbaijani writers and translators but also by the active participation of Azerbaijani scholars in international conferences and academic forums. Such intellectual exchanges are now essential indicators of the dynamic growth of Azerbaijani literary criticism in the 21st century.

As Aghayev (1996) observed, “The mutual relationship between two national literatures is not limited to spiritual exchange or cultural affinity; rather, it constitutes a shared journey toward

the common peak of human intellectual achievement. Through reciprocal literary influence and enrichment, more refined works can emerge. In today's interconnected world, no nation's literature can thrive in isolation. World culture has entered a phase of development where it draws dialectically from all literatures, and the culture that contributes the most to this collective unity is rightly considered the most advanced.”

In an era marked by the accelerated spread of globalization and the increasing interdependence of world cultures, it is inconceivable that students in general education systems remain disconnected from this literary convergence. Accordingly, it is imperative that Azerbaijani literature be taught as an integral component of world literature—consistently engaged in mutual dialogue and creative interaction with global traditions.

### Conclusion

The teaching of literature in Azerbaijani general education schools should not be confined to the national literary heritage alone; rather, it must be enriched with exemplary works from world literature. As this article has demonstrated, the parallel instruction of both Azerbaijani and world literary traditions plays a vital role in cultivating students' planetary thinking, aesthetic appreciation, humanist worldview, and cultural tolerance. Comparative analysis of literary works from different countries enhances not only students' literary knowledge but also their ethical and moral development.

This integrative approach offers more than pedagogical value—it strengthens the position of Azerbaijani literature within the global literary landscape and fosters deeper international literary connections. By engaging with diverse literary texts in comparative contexts, students are empowered to appreciate the universality of literary themes while remaining rooted in their national cultural identity.

Ultimately, the inclusion of world literature in close alignment with Azerbaijani texts should be recognized as a key pedagogical and methodological strategy in modern education. It equips students with the intellectual tools to navigate a globalized world while honoring the richness of their own literary tradition.

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